



WHAT IS WRONG WITH SOCIETY?

By Mme. SARAH GRAND, Novelist

THE idea in the air at the present time is that the more complex life becomes the less pleasant; that in the making of more machines is no lasting joy; that our vaunted progress has been in our manufactures only, and that individuals are neither better nor happier, but rather worse and more miserable THAN THEY EVER WERE.

We advance in a spiral; culmination and reaction are the law. We have come to the culmination of excess. We have carnage in excess, poverty in excess, riches in excess, philanthropy in excess (some only), callousness in excess, for sure; pretentiousness and vulgarity—everything in excess BUT THE ONE THING MOST DESIRABLE, and that, it would seem, has suffered blight in this atmosphere reeking with excesses. There is no excess of happiness. Greatness also, if it be still with us, travels in disguise and is mistaken for mere eccentricity. It is mediocrity, for the most part, that has all its own way. We have no Titans now in literature, in art, in music or in any of the happier influences of life. War, the dirty work of the world, calls forth only such strength as is necessary to do the dirty work. Mediocrity in politics poisons altruism and keeps men crouching, READY TO SPRING AT EACH OTHER'S THROATS. Religion is being degraded in a profitable commercial enterprise.

All this must be stopped some say. And some say, How? The simple life! But WHAT constitutes the simple life? The phrase means to the imagination of many of us great discomfort, unnecessary privation, work done ill by us which others might with profit to themselves be doing well, and all that contracts instead of expanding our hearts and our higher nature. A simple life which finds expression in surroundings of doubtful refinement, in garments not immaculate, in manners that are an offense and in the absence of all that makes for beauty IS NOT SIMPLE AT ALL, but ugly.

THERE IS NOTHING MORALLY WRONG IN A MISERABLE COTTAGE AND NO COLLARS, BUT THE CHOICE, WHEN IT IS NOT A NECESSITY, IS APT TO SET UP A SENSE OF SUPERIORITY WHICH MAY CULMINATE IN INORDINATE CONCEIT. PEOPLE MAY, WITH A FINE AFFECTATION OF SIMPLICITY, BE ALL PRETENSION AND POSE.

The test of a principle is, does it make for happiness? Not the happiness of the individual, but the general good. The one includes the other, of course, but this is not always evident, and there are in consequence numbers who, rejecting the great principle, regulate their conduct by a petty theory which promises them some personal advantage—AT THE EXPENSE OF OTHERS as a rule. Self interest governs the world; individuals only are disinterested. The self interested do not see as a whole, but in little sections, each little section being in relation to their own little selves and not to humanity at large, and they suffer for their narrowness in that the course they pursue does not result in the happiness they had anticipated. Life is a growing fabric into which each individual should be helping to weave a portion of one beautiful design.

It is the ABSENCE OF RECIPROCITY that makes life such a dull business. Tea parties, garden parties, dinners, almost our only openings for social intercourse—everybody jeers at them, everybody goes to them, and suffers an exposition of dullness. Why? Because the desire to please is absent from the minds of most of the people we meet. Go to an entertainment and ask yourself afterward why you have or have not enjoyed it, and you will find the reason in the attitude of the people present toward you. You may take plenty of diverting conversation yourself and come away with it all on your hands, because the atmosphere for some reason or other was CHARGED WITH ANTAGONISM. Or you may, if you are a person of consequence, come away with the flattering sense of having been a social success because people thought it worth their while to pay you great attention. But seldom in society as it is at present constituted do people's hearts expand to each other in the genial glow of a MUTUAL DESIRE to please.

We all of us know all about the simple life. In the song it is asserted that the lark said, "Give us glory," but the dove said, "Give us peace." The dove, however, indignantly repudiated this assertion. She declared that what she did say was, "Give us love, and give us peace." And there is much to be said for the dove's contention.

BUT AFTER ALL IT IS WHAT WE HAVE IN OURSELVES THAT DECIDES IT. IF WE CULTIVATE RIGHT THINKING, RIGHT SPEAKING AND RIGHT DOING, ALL OTHER MATTERS WILL ARRANGE THEMSELVES IN THE RIGHT WAY.

British and American Street Car Transportation

By J. A. DALRYMPLE, Glasgow Traction Expert

IN Glasgow we have a comparatively insignificant mileage compared with that of LARGE AMERICAN cities, and no comparison between the systems can therefore be instituted. We make charges ACCORDING TO THE DISTANCE TRAVELED, the same as the steam railroads do. Your American idea of one fare, which admits of a ride for several miles, with a transfer for several miles more, is something that we would never even consider.

(Continued on Next Page)

WHAT TOTEMISM IS.

Light on an Interesting and Little Understood Subject.

It is interesting to note that totemism is found not only in Alaska, but among the North American Indians, the aborigines of Australia, the Hottentots of Africa and even the hill tribes of India. Totems are also common among the Samoans.

Broadly the totem is the badge of a clan or tribe, but it signifies a great deal more than mere political or social alliance. It is not only a tribal emblem, but also a family sign; not merely a symbol of nationality, but also an expression of religion; not simply a bond of union among primitive peoples, but also a regulator of the marriage laws and of other social institutions. A totem has been defined as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and special relation."

Among the Ojibway Indians there are no fewer than twenty-three different totems. Nine of these are quadrupeds, marking out the wolf, the bear, the leaver and other clans, eight are birds, five are fishes and one is the snake.

Some extraordinary superstitions regarding totems prevail in Samoa. Thus it is believed that if a turtle man eats of a turtle he will grow very ill, and the voice of the turtle will be heard in his inside saying: "He ate me. I am killing him." If a banana man uses a banana leaf for a cap he becomes bald. If a butterfly man catches a butterfly it strikes him dead. If a fowl man eats a fowl delirium and death results, and so on, all going to show that the totem has something of the quality of a fetish as well as the significance of a family emblem.

Regarding totemism, it is to be noted that the relation of mutual help and protection includes also the totem itself—that is to say, if a man takes care of his totem he expects the totem to return the compliment. If the totem is a dangerous animal it must not hurt his clansmen. The scorpion men of Senegambia declare that the most deadly scorpions will run over their bodies without hurting them. There is a snake clan in Australia which holds to a similar belief. Among the crocodile clan of the Bechuanaas if a man is bitten by a crocodile or even has water splashed on him by one he is expelled from the clan as one esteemed unworthy by the totem.—Housekeeper.

SOME SUPERSTITIONS.

If you want a cat to stay at your home, rub its paw on the stove.

To keep a new dog, measure his tail with a cornstalk and bury the latter under the front step.

If you sing in bed you will cry next day. If you sing before breakfast you will cry before night.

A family must never move except in the light or increase of the moon. This will secure prosperity and increase of possessions.

If a woman is making soap and a man stirs it, all will be well and the soap will be fine, but if a woman comes the soap will spoil in the making.

Looking at a new moon for the first time through obstructions, as through a treetop, foretells misfortune during that moon. To see it over the right shoulder and in a clear space brings good luck.

When Lightning Kills.

"As a rule," says a meteorological expert, "those killed by lightning maintain an appearance of life, staying in the attitude which they had when struck. An English minister named Butler witnessed the following: In the town of Everdon ten harvesters had sought refuge under a hedge during a storm. Lightning struck and killed four, who were left as if petrified. One was found holding in his fingers the snuff which he was about to take. Another had a little dead dog on his knees and had one hand on the animal's head, while holding in the other hand some bread with which he had been feeding it. A third was sitting with his eyes open and his head turned toward the storm."—Chicago Tribune.

A Translator's Blunder.

Jacob Boehme, the "mystic shoemaker," once wrote a pamphlet which he called "Reflections on the Treatise of Isaiah Stiefel." One of Boehme's biographers had never heard of that theologian. But he knew enough German to be aware that "Stiefel" meant "boot," and he was further misled by the fact that Boehme was a cobbler as well as a philosopher, so he made a brilliant shot and spoke of the pamphlet in question as Boehme's "Reflections on the Boots of Isaiah." In this guise it passed into several catalogues.

A Good Thing to Know.

A writer, discussing the lost art of early rising, says, "The proper time to rise is when sleep ends." That's a good thing to learn. Do you know, if we hadn't seen that in a paper we should have gone on believing that the proper time to rise was when you were right in the midst of your soundest sleep. What a blessed thing it is for this blind old world that there are some men in it who know nearly everything!

"Home, Sweet Home."

"Home, Sweet Home," Payne's song, was originally a number in the opera "Clari, the Maid of Milan," a production brought out in 1823. The opera was a failure, and nothing is now known of it save the one song, which became instantly popular. Over 100,000 copies were sold in the first year of its publication, and the sale in one form or another has been constant ever since the first appearance of this beautiful theme. The melody is a Scottish folk song and was adapted to the words by Payne himself.

Easy Way.

"I want to do something that will draw out the conversational abilities of my friends," said the hostess. "That's very easy," answered Miss Cayenne. "Give a musical."—Washington Star.

Nightcaps and Insomnia.

All one has to do in order to secure a good night's rest is to wear a nightcap. We are assured that the great secret is to keep the head warm, and then one may sleep like a top.—London Draper.

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NOTICE OF APPLICATION FOR TAX DEED

Under Sec. 8, of Chap. 488, Laws of Fla. Notice is hereby given that James Andrews, purchaser of tax certificate No. 79, dated the 2nd day of June, A. D. 1904, has filed said certificate in my office and has made application for tax deed to issue in accordance with law.

Said certificate embraces the following described property situated in St. Lucie county, Florida, to-wit:

All lots 3 and 4 W. of R. R., subd. of lot 4, Sec. 16, Tp. 35 S., R. 40 East, containing one acre more or less.

The said land being assessed at the date of the issuance of said certificate in the name of J. Tyler, (Et.)

Unless said certificate shall be redeemed according to law, tax deed will issue thereon on the 4th day of September, A. D. 1905.

Witness my official signature and seal this 1st day of August, A. D. 1905.

J. E. FULTZ,
Clerk Circuit Court St. Lucie County, Fla.

NOTICE OF ADMINISTRATOR.

All persons concerned will take notice that six months after date I will present my final accounts as Administrator of the Estate of Julius Tyler, deceased, to the County Judge of St. Lucie County, Fla. Hon. J. E. Andrews, and pray for my final discharge as Administrator of said estate.

(Signed,) F. M. TYLER,
Administrator of the Estate of Julius Tyler, deceased.

Dated, Fort Pierce, St. Lucie County, Fla., July 21st, 1905.

NOTICE TO CREDITORS.

In Court of County Judge, State of Florida, St. Lucie County.

IN RE ESTATE OF H. T. GIFFORD.

To all Creditors, Legatees, Distributees and all Persons having Claims or Demands against said estate:

You and each of you are hereby notified and required to present any claims and demands which you or either of you may have against the estate of H. T. Gifford, deceased, late of St. Lucie county, Florida, to the undersigned executor of said estate, within two years from the date hereof.

F. CHARLES GIFFORD, Executor.

Dated, Fort Pierce, Fla., July 25th, A. D. 1905.

STOVE WOOD!

My cash prices for Stove Wood are as follows:

14-inch, \$2.00 per cord; \$5.50 per cord

16-inch, 2.25 per cord; 6.50 per cord

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Will add Mangrove, Oak and Spruce later on.

Wood Yard back of carpenter shop and lumber yard. Leave orders at residence, wood yard or by mail. Prompt delivery within one mile at above prices.

H. B. Paxton.

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